2: Batchelor M-5 (1877-1924)1927
AB6 Ainu AB6

filled. It seems as if there will be a fulness of grain, 825
for the divine snake's beautiful garments are here.'
Then, taking the skin, they make walnut fetishes for it and put it away as a charm. This is the woman's personal talisman and is therefore placed in the granary.

"But the snake is not a very good deity. Its purpose in getting among the grain in the granary is not a good one. It goes for evil purposes. But the true reason for esteeming it and making a charm of it is to deceive it by flattery and so misdirect its mind and purpose. Once more. As regards snakes, when the people burn off the scrub and weeds from their land in order to make their garden plots, although snakes then sometimes get burnt up and so die, they may not get angry." Such is part of the Ainu lore, respecting snakes, and a wonderfully curious piece of lore it is.

In the chapter on Ainu women and tattoo I men- 000
tioned a legend dealing with the marks found on the forefeet of frogs, which the Ainu take as a remnant of tattoo, left by a woman who was transformed into a frog by a curse for evil done. In Ainu religious thought there is always a strong flavour of dualism [812] present, and the following legend shows one phase of this doctrine. It runs thus:

"As snakes have never been liked, the ancient Ainu 539
once met together and asked God to take them away. He heard their prayer and determined to get rid of them by starving them out. But when they were about to leave Ainu-land in search of food, a frog stepped forth and told them that if they would hold its legs in their mouths they would not starve. One snake tried the remedy, and found the leg so nice that it gradually swallowed the whole body. From that time to this, frogs have been food for these reptiles. It was the evil one in the frog who thus frustrated the good purposes of the gods."

7:Munro & Seligman D. E-4. 5 (ca. 1900-1942) 1963
AB6 Ainu AB6

765
184
302
912

formerly all mourners cut off some of their hair, but that it is no longer the rule at Mokoto. In excess of grief a young widow may announce her determination never to marry again by cutting her hair short, but, as the wise old man remarked—'That does not prevent it from growing again!'